

# "The ORB"



1940



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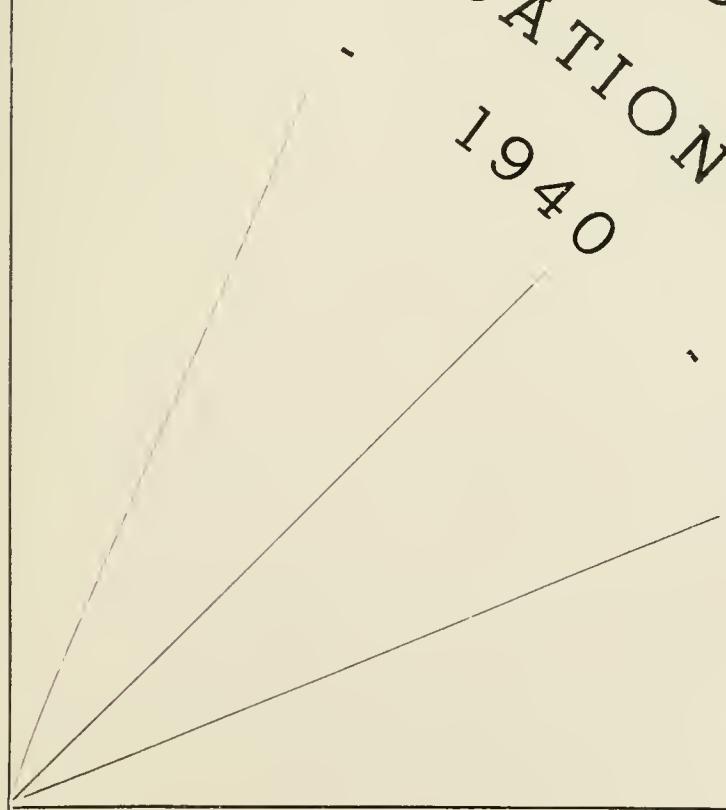
"I Do Set my Bow in the Clouds"





"For God, who commanded  
the light to shine out of darkness, hath shined in our heart  
to give the light of the knowl-  
edge of the glory of God in the  
face of Jesus Christ."

FOREWORD  
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DEDICATION  
PUBLICATION  
THE 1940  
ORB





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PUBLISHED BY

The Senior Class  
OF  
1940  
OF THE  
London Bible Institute

517 Queens Avenue  
LONDON - ONTARIO



To God who commands  
the wind to stand still and the  
waters to split and to command  
the light of the sun and  
the shadow of the day to stand still  
and to command the stars.

FOREWORD  
TABLE of CONTENTS  
DEDICATION

To you, Dr. Hughes, our staunch friend and representative, whose ministry has been blessed of God in the proclamation of His word in the power of the Spirit and the consequent salvation of precious souls; to you, whose spiritual insight and fellowship has been treasured by the students of L.B.I., we dedicate with due regard the Orb of 1940.

"We thank our God always on your behalf for the Grace of God that is given you by Christ Jesus."



To God who commanded  
the angels to sing out in adoration,  
but abhorred sin so long ago,  
to give the birth of his second  
Son of humanity, of God in human  
form in Jesus Christ.

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"For God who commanded  
the light to shine out of darkness,  
but shrank at once  
to give the best of the world  
and of the glory of God to the  
Son he has Chosen."

# FOREWORD

Light—that indefinable quality that dispels the darkness and drives away the gloom.

—The flicker of a star, the soft rays of moonlight, the streaming sunshine of noonday—these are but the silent symbols of a spiritual radiance beyond the limited scope of human imagination.

Light . . . . .

—Created when the spirit of God brooded over the face of the waters and called the first illumination out of chaotic darkness.

—Personified in the radiant beauty of Him who came to dispel the deeper darkness of sin at Calvary.

—Revealed in His inspired Word—the light-giving message of God's love to a lost world.

—Reflected by His earthly ambassador carrying the Gospel of Light and Life to sin-darkened men.

This Light, broken by iridescent raindrops into the glorious hues of the Bow of Promise—is presented to you in our finite way in this edition of the "Orb".



"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

## FEATURE

### THE PROMISE OF REDEMPTION

- The colour of the cord in Rahab's window.
- The colour of the blood flowing from the Altars of the Old Testament.

The scarlet that signifies sin is overshadowed by the crimson of substitutionary sacrifice. It represents the revelation of His perfect redemption—Calvary, there where the blood of the Lamb was spilt.

"Not all the blood of beasts on Jewish altars slain  
Could give the guilty conscience peace or wash  
away one stain,  
But Christ the heavenly Lamb was slain to take  
our sins away,  
A sacrifice of nobler name, of richer blood than  
they."

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ."



THE LIGHT OF CREATION



...“*Let There be Light*”



LIGHT OF SALVATION - -



*--I am the Light of the World--*



THE LIGHT OF REVELATION - -



--"Thy Word is a Light unto my Path"



LIGHT OF INSPIRATION ---



--“Ye are the Light of the World”



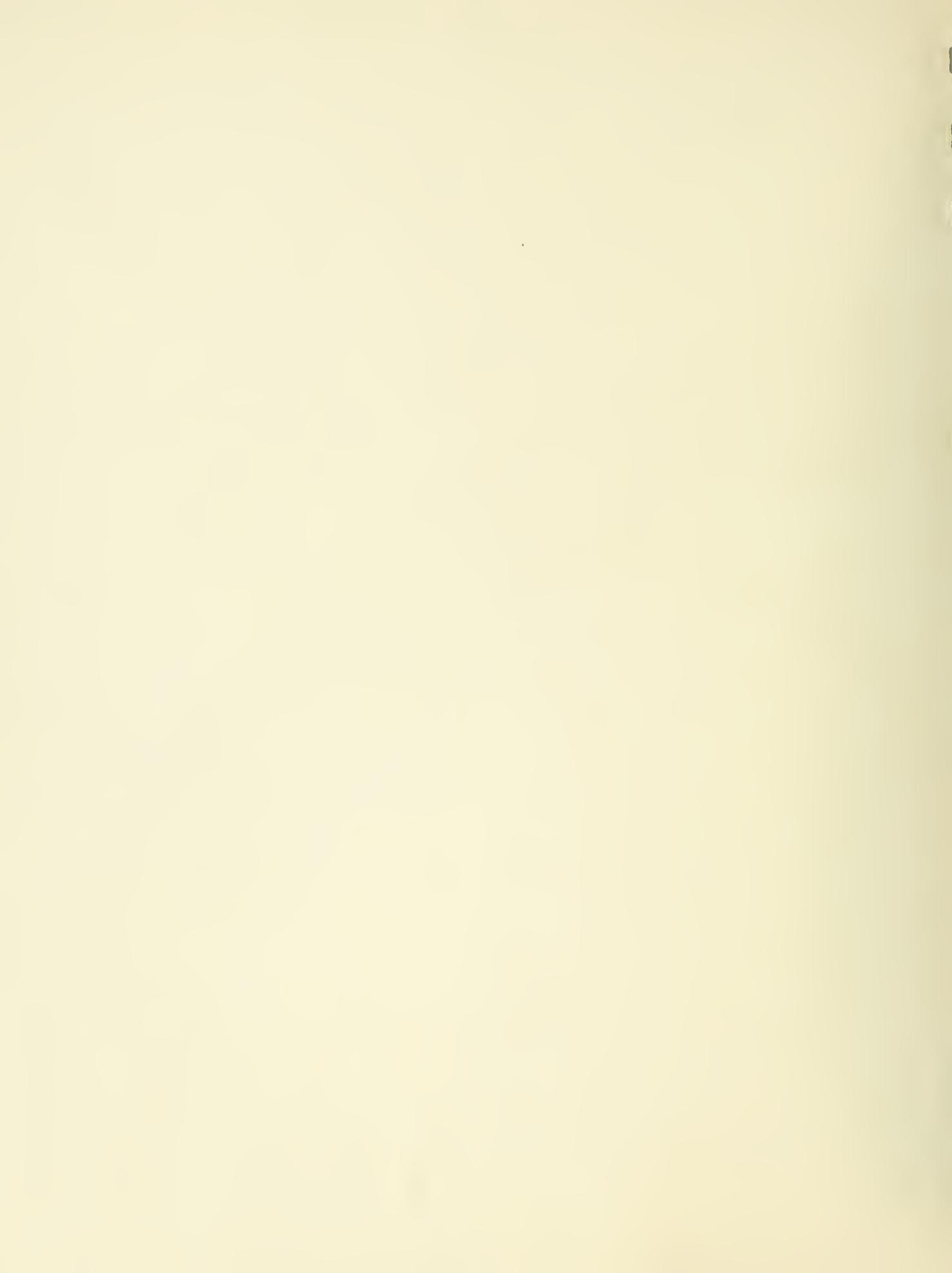
"Thy word is a lamp unto my feet and a light unto my path."

# ADMINISTRATION

## THE PROMISE OF DIVINE REVELATION

- Bringing to our minds the gleam of Gold.
- The ripple of Golden wheat-fields.
- The grandeur of the sunset.
- Gold that paves the roads of Glory and shines from the Throne of God.

Gold was wrought by craftsman's hands, under the touch of the Spirit, into the seven-branched candlestick of the tabernacle. We read, "He made the candlestick of pure gold." This is not the gold of soiled and sordid reputation, but the gold of heavenly association. The golden candlestick illumined the Holy Place. The more glorious light of His Word has made our school a holy place in real experience.



# LET US PUT ON

**O WORD OF GOD INCARNATE**

William Walsham How, 1867.      Chorales.      Timothy R. Matthews, 1855.

The musical score consists of four staves of music in common time, treble clef, and G major. The lyrics are integrated into the music, with some lines appearing above the staff and others below. The first staff contains the first four lines of the hymn. The second staff contains lines 5-8. The third staff contains lines 9-12. The fourth staff concludes the hymn with an Amen.

1. O Word of God in - car - nate, O Wis - dom from on high,  
2. The Church from her dear Mas - ter Re - ceived the gift di - vine,  
3. It float - eth like a han - ner Be - fore God's host un - farled;  
4. O make Thy Church, dear Sav - ior, A Lamp of par - est gold,

O Truth un - changed, an - chang - ing, O Light of our dark sky,  
And still that light she lift - eth O'er all the earth to shine,  
It shin - eth like a bea - con A - bove the dark-ling world:  
To bear be - fore the na - tions Thy true light as of old!

We praise thee for the ra - diance That from the hallowed page,  
It is the gold - en cas - ket Where gems of truth are stored;  
It is the chart and com - pass That o'er life's surg - ing sea,  
O teach Thy wan-dring pil - grims By this their path to trace,

A lan - tern to our foot-steps, Shines on from age to age.  
It is the heav'n - drawn pic - ture Of Christ the liv - ing Word.  
'Mid mists and rocks and dark - ness, Still guides, O Christ, to Thee,  
Till clouds and dark - ness end - ed, They see Thee face to face! A-MEN.

# THE ARMOUR OF LIGHT

## TAKE HEED

"Take heed that ye be not deceived. There shall be false teachers among you who privily shall bring in damnable heresies." The heretical teachers which have crept in "unawares" are symbolic of this age. When pulpits and seminaries are denying the veracity of God's Word, we must do something to stem the tide of false teaching. Mr. D. L. Moody realizing this fact organized the Moody Bible Institute. Since then many such schools have arisen. Their aim is to help young men and women to be grounded in God's Word. Hence the Bible is their chief text book.

"Take heed to thy self and to the Doctrine." The two-fold purpose of the Bible School is to enable the student to see his own needs in his living and in his spiritual understanding. We must heed the development of academic and spiritual activities. For without knowledge and regular study of the Word we will not grow in grace. In interdenominational schools such as The London Bible Institute, the fundamental doctrines are stressed. In that way every student has the opportunity of being grounded in the great doctrinal truths of the Scriptures.

Someone has said concerning the Bible:

"It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter.

"It involves the highest responsibility, will reward the greatest labour, and condemn all who trifle with its sacred contents.

"Read it to be wise, believe it to be safe and practice it to be holy.

"Read it slowly, frequently, prayerfully.

"It is a mine of wealth, a paradise of glory and a river of pleasure."

"Take heed where he buildeth thereon." Thousands of young people are in need of this advice. Many are building their lives on the unstable hay, wood and stubble of the world. May the Lord bless the Bible Institutes and call in the young men and women to take heed to the word as David did, for he said, "Thy word have I hid in my heart that I might not sin against thee."

## THE ANVIL OF GOD'S WORD

Last eve I paused beside a blacksmith's door  
And heard the anvil ring the vesper chimes,  
Then looking in I saw upon the floor  
Old hammers worn with beating years of time.

"How many anvils have you had," said I,  
"To wear and batter all these hammers so?"  
"Just one," said he, and then with twinkling eyes,  
"The anvil wears the hammers out, you know."

And so I thought, the anvil of God's Word  
For ages skeptic blows have beat upon;  
Yet though the noise of falling blows are heard,  
The anvil is unharmed, the hammer's gone.



DR. J. W. MAHOOD, President

The fruit of rich experience he gave  
To bring to us our school;  
He taught the mighty Pow'r of God to save,  
And Jesus' right to rule.

The Lord has used his talents to proclaim  
The gospel o'er the land;  
Has shown that grace and truth are still the same  
And His providing hand.

With love and strength and courage and great faith  
Bestowed by grace alone,  
He came, and now we love him as a friend,  
Praise God, he is our own.



OLIVE MARTIN



MR. HARTILL



MRS. HARTILL



MISS KENNEDY



DR. HUGHES



MR. CLARK



MR. LINDSLEY

# FACULTY

"And He gave some to be apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ."—Eph. 4:11 R.V.



We pray that God may richly bless our teachers in their divine vocation, so vital in our day.

**J. W. Mahood, D.D., President—**

Bible Exposition,  
Bible Introduction.

**Albert Hughes, A.B., D.D., Vice-President—**

Field Representative.

**J. Edwin Hartill, B.A., Th.B., Dean—**

Bible Geography, Archaeology,  
Bible Analysis, Bible Doctrine,  
Old Testament Synopsis, Choral,  
Conducting, Hymnology, Rudiments of Music,  
Church History.

**Mrs. J. Edwin Hartill, B.A.—**

Daily Vacation Bible School Methods;  
English I, II; Public Speaking I, II;  
Homiletics I, II; Religious Education;  
Missions I, II; Scripture Memorization.

**Olive Martin—**

New Testament Greek I, II, III.

**LeRoy A. Lindsley, B.Sc., Th.B.—**

New Testament Synopsis.

**L. S. Holmes, M.D.—**

First Aid.

**Miss Annie Kennedy—**

Doctrine.  
(Night School.)

**L. C. Clark, B.A., Th.B.—**

Now Dean of the Buffalo Bible College,  
Buffalo, New York, taught one day a  
week for the First Term.



### LONDON BIBLE INSTITUTE

Lewis Sperry Chafer, D.D., has said, "All so-called faith institutions are depending on the people of God to heed the leading of the Spirit in the matter of gifts to their work. They depend on God to supply the temporal needs from month to month; but one cannot refrain from reminding the reader that his relation to this system of financing the work of God is not the high-pressure system of human appeal, and if he is accustomed to being moved to give only as this pressure is increasingly brought to bear on him, he is sure to miss the joy of giving as well as the share God wishes him to have in all the rich harvest that is coming through the work of the faith institutions."

Beside the regular avenues of giving, there is an added blessing in giving to such faith works as The London Bible Institute. The Institute is depending upon the free will gifts of the people to meet the expenses, which are approximately \$500.00 a month.

The School became a chartered institution after we moved into our new building, in the fall of 1938. The Board of Directors includes Miss Jean Coleman, Rev. B. C. Eckardt, Mr. E. A. Hunt, Dr. M. K. Inman, Mr. W. J. Jackson, Miss A. Kennedy, Dr. and Mrs. Wildfang, Mr. H. A. Welch. The members of the Corporation Board include also Mr. Wm. C. Benson, Mr. B. Blackwell, Mr. J. H. Bugg, Dr. Geo. W. Cooke, Mr. F. B. Dixon, Mr. E. Edgington, Mr. R. Freeland, Dr. John Howie, Mr. W. Hulbert, Mr. C. K. Kepkay, Miss Isa King, Mr. E. Matthews, Mr. Roy McBeth, Mrs. D. A. McKay, Mr. G. Monohan, Mr. Harry Peet, Mr. John Richardson, Mr. A. W. Skinner, Mr. Ken. Smith, Mr. S. Stickland, Mr. F. Sutherland.

Mr. Benson, who is our Honorary Treasurer, though unknown to many, has meant untold blessing to the School. We join in thanking him for his constant labours of love.

"God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (II Cor. 9:8.)



MR. BENSON

# SCHOOL CATALOGUE 1940-41

## GENERAL INFORMATION

### AIM OF THE INSTITUTE

The God-given objective of this Institute is to prepare young people as pastors, evangelists, missionaries and consecrated Church helpers.

To this end we are giving practical knowledge of the Bible with special help to those entering special fields of service. This work is under the direction of well-prepared and consecrated instructors. It is their objective not merely to give a head knowledge but a heart training, leading to loyal, sympathetic and full consecrated service.

### CHARACTER OF THE INSTITUTE

The school is interdenominational, with different denominations represented in the Corporation Membership. The Institution is chartered by the Provincial Government of Ontario. It is the purpose of the Board of Directors that this interdenominational status shall be maintained and that the Institute shall serve all the Protestant churches in a faithful and helpful way. To that end emphasis is put upon the great fundamental truths of the Word of God. At the same time the students are taught to use their Bibles and decide for themselves their position respecting denominational doctrines.

### STANDARD OF FAITH

We Believe in the Plenary Inspiration of the Scriptures.  
We Believe in the Virgin Birth and Miracles of Christ  
We Believe in the Deity and Personality of the Holy Spirit.  
We Believe in the Deity and Atonement of Christ.  
We Believe in the Necessity of the New Birth.  
We Believe in the Personal Second Advent of Christ.

### LOCAL FACILITIES

We are centrally located in the largest city of Western Ontario, only three blocks from the business section and four blocks from the Public Library, Y. M. C. A. and Y. W. C. A. Many large, important industries and hospitals are located here and thus opportunity for practical knowledge and experience can be had in many branches of Christian service.

### EDUCATIONAL REQUIREMENTS

That students may give their best to the Lord, they should have their high school training before entering a Bible Institute. However, because God does call those who do not have these privileges and because He is using such in the winning of souls, we do not refuse admission to anyone who lacks these or other educational advantages. By special help, these students will overcome such handicaps that might hinder them in the Lord's work. English placement tests will be given to all students on entrance and their course will be shaped accordingly.

## **SELF HELP**

No help is guaranteed, but the school will do its best to obtain part-time work for both boys and girls who require it to attend school. Private homes for girls with room and board and small cash salaries are often available through the school. It is advisable that students have sufficient funds to carry them through the first term without depending on employment. However, if God has called you to preparation, He will provide—let us trust Him. If you desire help, you should make application early, together with information regarding types of work you can do.

## **ENTRANCE REQUIREMENTS**

Application for entrance should be made before September 1st. Every applicant who is not known to the faculty should send with his application a statement from his pastor or from a council member attesting to the spiritual sincerity and moral character of the applicant. It is to be understood that your application indicates your sympathy with and your intention to abide by the rules of the school.

## **GRADUATION REGULATIONS**

Diplomas will be granted to students who have completed the prescribed three-year course with satisfactory grades in each subject and who have a recommendation from the faculty and directors, based upon Christian character and personal interest in practical work.

## **EXPENSES**

Since we depend on the gifts of Christian people for the principal support of the school, the registration is only \$10.00 per semester. This fee must be paid at the beginning of each semester—two semesters a year.

Expenses for text books are about \$2.00 each semester, above the necessary loose-leaf notebooks and such supplies. A student activity fee of \$1.50 is payable to the Student Council at the beginning of each term. This fee will take care of expenses for all school parties, annual banquet and year book.

Room with board may be secured in Christian homes at an average of \$6.00 per week and up. Rooms alone run from \$2.00 to \$3.00 per week. Rooms for light housekeeping are \$2.50 per week and up. A home for girls, where board and room is \$4.50 per week, has been secured in the home of a Christian woman.

The school will help in securing living quarters for the students. All living conditions must be approved by the Faculty.

## **LIBRARY**

The school library is an important element in the life of any student body. Because of this, we are anxious to establish a sound, adequate library as soon as possible. Several people have already given substantial gifts of books. We are trusting that others will be also led to help in this worthy cause.

"They grope in the dark without light."

# MISSIONS

## THE PROMISE OF FRUITAGE

- The vivid freshness of returning spring.
- The beauty of budding trees and growing grass.

Green represents so aptly the progress of the Gospel. When the seed finds root in the heart of man it brings forth fruitage. Yes, when the Gospel brings the springtime's glory to benighted souls—life and growth are evident in transformed lives.

Looking, as Jesus did, over the green fields with a forward vision, we say with Him, "Lift up your eyes and look unto the fields, for they are white, already to harvest."



# I HAVE SET THEE

P. P. B.

THE LIGHT OF THE WORLD IS JESUS

COPRIGHT, 1903, BY THE JOHN CHURCH CO.

P. P. Bissell

1. The whole world was lost in the darkness of sin; The Light of the world is Je-sus;  
 2. No darkness have we who in Je-sus a-bide; The Light of the world is Je-sus;  
 3. No dwellers in darkness with sin-blinded eyes; The Light of the world is Je-sus;  
 4. No need of the sunlight in heaven we're told; The Light of the world is Je-sus;

Like sunshine at noonday His glo-ry shone in, The Light of the world is Je-sus.  
 We walk in the Light when we follow our Guide, The Light of the world is Je-sus.  
 Go, wash at His bidding, and light will a-rise, The Light of the world is Je-sus.  
 The Lamb is the Light in the cit-y of gold, The Light of the world is Je-sus.

**CHORUS.**

Come to the Light, 'tis shining for thee; Sweetly the Light has dawned upon me,  
 Once I was blind, but now I can see: The Light of the world is Je-sus.

To be a Light unto the Gentiles

## THE NINETY AND NINE

There are ninety and nine that safely lie  
    In the shelter of the fold;  
But millions are left outside to die,  
    For the ninety and nine are cold.  
Away in sin's delusive snare,  
Hastening to death and dark despair,  
Hastening to death and none to care,  
    For the ninety and nine are cold.

"Lord, Thou hast here Thy well-fed sheep,  
    Are they not enough for Thee?"  
But the Shepherd made answer, "Millions sleep  
    On the brink of eternity.  
And these my sheep within the fold  
Care not for the dying in sin's stronghold,  
Care not for the dying outside the fold,  
    On the brink of eternity."

But none of the ransomed ever knew  
    How the heart of the Shepherd did yearn,  
Nor the travail of soul that He passed through  
    For the sheep without concern.  
For no other way had He to reach  
The millions of earth, His way to teach  
The millions of earth, except through each  
    Of His sheep without concern.

"Lord, whence are those marks in hands and side,  
    And whence the scars of Thy feet?"  
"They were made for those for whom I died,  
    Both saved and wandering sheep."  
"Lord, when will Thou come to claim Thine own?"  
"Not till the wandering the way are shown,  
Not till the wandering My word have known,  
    My wandering, dying sheep."

Ah ninety and nine, dost thou hear His voice?  
    Forth then to the work so great;  
Beyond life's span there is no choice  
    For those outside the gate.  
If they're brought at all, it must be now,  
Then ninety and nine, don't question how,  
Oh, Sheep of Mine, go quickly thou,  
    Else for them—and you—too late.

But all through the churches, apostate-riven,  
    And from the world's rough steep,  
There'll arise a glad cry to the gates of heaven,  
    "Rejoice, I am finding my sheep!"  
And the angels shall echo around the throne,  
"Rejoice, for the dying the way are shown!  
Rejoice, for the Shepherd brings back His own,  
    His wandering, perishing sheep!"

## "THE WHOLE WORLD WAS LOST"

~~~~~

"The world! Do you see it? All colours, all conditions, all circumstances, all climes, all castes, all classes, all characters, all companies—the world."

"Can you see it? None excluded; all included. None omitted; none overlooked—the world. Yes, the Jews, but also the Norwegians, Swedes, Danes, Dutch, Belgians, French, Japs, Chinese, Spaniards, Portuguese, Italians, Swiss, Austrians, Greeks, Poles, Germans, Russians, English, Scotch, Irish, Welsh, Mongols, Tartars, Telegus, Bengalese, Burmans, Malays, Bushmen, Hottentots, Bantus, Czechoslovakians, Maori, Singhalese, Indians, Dyaks, Arabians, Moors, Persians, Turks, Egyptians, Australians, Canadians, Eskimos, Pygmies, Yankees, Bulgarians, Syrians, Mexicans, Bedouins, Polynesians and Fijians."

"If that is not impressive enough we will add the Canaanites, the Gergashites, the Perrizzites, the Hittites, the Jebusites, the Amalekites, the Midianites, the Kenites, the Kenizzites, the Kadmonites, the Amorites, the Ammonites, the Edomites, the Moabites."

"The world—The civilized? Yes, and the savage. The cultured? Yes, and the illiterate. The millionaire? Yes, and the pauper. The strong? Yes, and the weak. The godly? Yes, and the ungodly."—Dr. R. L. Moyer.

God so loved the world—because the world was lost.

Let us place before us the peoples of the world. Shall we line them, hand in hand, around the equator, three feet apart. There they stand—red, yellow, black and white—approximately:

23½ rows of Asians encircling the earth.  
10¾ rows of Europeans.  
3¾ rows of North Americans.  
2¾ rows of Africans.  
1¾ rows of South Americans.  
1/5 row of Islanders.

Over 42 rows of souls, and every one shall give account of himself before God. Remember, "if our gospel be hid, it is hid to them that are lost." "How shall they believe on Him of whom they have not heard, and how shall they hear without a preacher?"

The challenge of this world of almost two billion souls is that there is only one missionary to every million souls in South America, only 2 in French Indo-China, only 7 in Netherlands, only 9 in Manchukuo, only 17 in Burma, Malaya, Siam and India, only 18 in China, only 26 in the Philippines, only 28 in Korea, only 50 in Africa and 400 in the Pacific Islands.

"Millions and millions have never heard.  
How canst thou hear and not be stirred?  
Who then will take them the precious word?  
Lord, here am I, send me!"

## "IN THE DARKNESS OF SIN"

◆◆◆◆◆

Darkness, what is darkness? Absence of light, obscurity, no shadow, no sunlight, no radiance.

Darkness, deep as it brooded over Calvary. "For the sun was darkened" — that the light of the glorious gospel of Jesus Christ might be shed into unenlightened hearts of mankind.

Perhaps the most apparent evidence of the sin-darkness of the world is the deplorable living conditions in which we find mankind. In what other way could you explain why many hundred thousands of girls of India are today cursed as child widows, or marriage by capture is still practiced in Tibet. South Sea Islanders are even now eating the flesh of human beings, while to this day, Chinese boat people are living as families of ten and twelve with their pig, chickens and dog in small little river boats. The gloomy huts of the South American Indians have no windows, no furniture, only dirt floors, upon which they have many a disturbed night's rest because of mice, bats and different kinds of annoying insects. The bodies of all races are infected with sores and worms and diseases of every kind, to say nothing of leprosy. Even the eye of the natural man can see the ravages of sin in the moral and physical condition of all continents.

Wouldn't you call it darkness, when in frantic effort to keep the evil spirits away, African men dance in fire and eat live coals, while their wives suffer torture because they carry the weight of heavy metal rings worn on their ankles, wrists and neck. In every corner of Chinese temples, audible voices are raised to the spirits of ancestors pleading for a happier life in the next world. In Mahiogogo, a village in Madagascar, the natives have a block of crystal on which liquid honey is poured, to be licked off by the spirits, which is their form of ancestral worship.

Darkness? Yes, and anguish is in the heart of the Indian mother as she tosses her baby as a sacrifice to the water god. The idol of the South American Indian has eyes but sees no one, ears but hears not the prayer of its worshipper, neither can its mouth speak words of comfort and cheer to the sin-sick heart. Faithful daily shrine worship is practiced by the Japanese, but it brings no satisfaction to him.

The Mohammedan cries five times daily to pay homage to his prophet. Between many an African and God stands a few traditional relics — superstitiously sacred; perhaps only a basket of old bones, teeth and hair but they mean worship to these black-skinned souls. The Indian man lying on a bed of nails is mute evidence of the power of Satan in his heart.

But what could be darker than the blindness of civilization, the folly of self-righteousness? This hopelessness can only be perceived by the Spirit of God. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The American, too, is separated from God because of ambition, education, worldly pleasure, self-exaltation, and all because he will not admit that the Lord Jesus Christ is the Son of God. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

"They grope in the dark without the light." In the darkness of sin!





Ringon

## "Like Sunshine at Noonday --His Glory Shone In"

~

It is the great mission of the Church of Jesus Christ to come forth "clear as the sun" to illumine all earthly darkness, to explain as far as possible all mystery, and to make the world radiant in its brightness. Praise God for the rays that now penetrate into heathen darkness.

In the Ngambai tribe we have two secret societies. One is the alligator men who work in the River Logone. When the women walk out into mid-stream to fill their water pots, all they can see floating down stream is a branch of leaves. Underneath there lurks a killer. This they realize when suddenly they are grasped below the water never to be seen again.

The other group is called the "Lion-men." They clothe their naked bodies with lion skins and place metal claws on hands and feet that they might leave the imprint of the king of African beasts. Ringon belonged to this secret society. One sworn to plunder and murder. He lived in the midst of dreadful darkness. In such darkness he with others would surround a village. Through their gourds they would roar like lions, then with the savagery of that beast would swoop in and rob their helpless victims. Oftentimes a villager would be caught, taken to the bush and never seen again.

Could the light penetrate such darkness? Thank God for its dynamic power. One day Ringon walked into chapel and there for the first time heard of the Light of the World. The rays pierced here and there in the darkness of mind and heart. Suddenly, rays were changed to a warm glow and then burst into magnificent glory. The dawn of day was a dim light in comparison with the light that shone in Ringon's heart.

A later day as Ringon stood beside a village pathway, he saw soldiers leading six captured "Lion-men". Turning to his missionary friend he said very humbly, "I'm glad that Jesus caught me before the soldiers did."

O blessed light of the world! shine on until there is no more darkness to be dispelled, no sorrow to soothe, no tears to wipe away, no shackles to break, no more souls to be redeemed. Shine on, until we stand in the glory of the Master's splendour.

—REV. ROBERT SIMPSON,  
Sudan United Mission.

Edna McQuiggin and  
Sunday School Group



## "THE LIGHT OF THE WORLD IS JESUS"

6-25-5

The testimony of missionaries of active fields of service is that "the people that walked in darkness have seen a great light."—Isa. 9:2.

Rev. and Mrs. Albert E. Fairbrother, former L.B.I. students, are carrying on missionary work at Canton, China, for the South China Boat Mission. They too have found Christ to be light to those with whom they deal. They write:

"In Kowloon, one evening, Albert was preaching about the blind man of John, chapter 9, and when the invitation was given, a blind Roman Catholic accepted Christ as his Saviour, and went away singing in his heart, 'Once I was blind but now I see; the light of the world is Jesus.' "

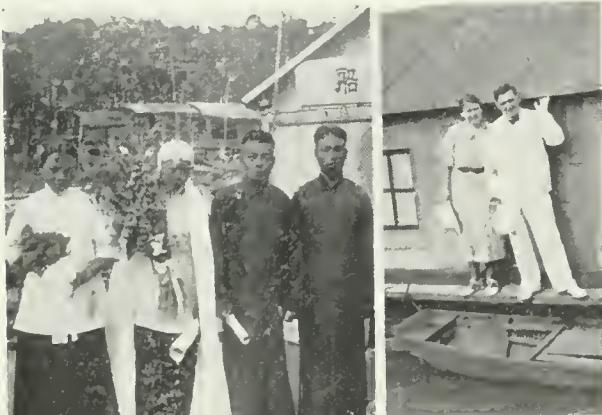
A recent letter revealed their conviction that the light is sorely needed:

"Day before yesterday, while I was studying with the teacher, we heard some one 'gonging' on a brass gong and wondered what it was, as it was unusual. We went to the window on the other side of the boat.

"There, one of the large junks, that was tied up beside us, had pushed away some ten feet from our boat. There was a native priest banging this brass gong and gibbering a lot of 'stuff'. In front of him were many things made out of paper. He had on a beautiful embroidered coat but it was the worse for the wear. After he had 'gonged' the gong for a while he set fire to the paper stuff and sent it floating down the river in a crock. The teacher told us that they do this every year at the time of the Chinese New Year. The whole ceremony, with the priest and all the paper and incense that they burn, costs about \$20.00 but they do it to appease the water god, so that he will give them good business throughout

the coming year. It just makes our hearts sick to see this going on with so many people starving to death. Rice is now 2 caddies for \$1.00 which is just about the same as bread at about \$1.50 a loaf to you. Many of the poor people haven't tasted rice for months and their faces surely show it. They are now eating nothing but sweet potatoes and a common vegetable that we call white vegetable. If these people would only see the folly of this sacrifice and put their trust in the Lord Jesus Christ and rely on Him for their good business, they would find the peace and joy that they are now missing. We pray that they may come to know HIM."

Fairbrothers in China





*Ellen McKay*

## "The Light of the World is Jesus"

(Continued)

•••

Miss Ellen McKay (graduate of 1939) now working in Christian Missionary Alliance Tabernacle at Overbrook, Ontario, has written this interesting account of a conversion:

"All his life John had been taught that salvation could only be obtained by good works, penance, and confession to a priest. But this brought no peace and he longed for something sure to put his trust in. And so it was with a hungry heart that John came for the first time into the little Overbrook Tabernacle. The message was simple: 'If any man thirst, let him come unto me and drink.' Who? Everybody. Whosoever will. The French and the English, the 'up-and-outer, and the down-and-outer.' Why? For protection from coming judgment, like Noah found by coming into the ark. For provision for every need like Joseph's brethren found by coming to him. For purification—for as he watched Naaman come to the prophet, and dip in the muddy waters of the Jordan, and come up cleansed, he realized that he could dip in Calvary's fountain, and be purged from every sin. There was only one question could be asked now. How? The Word of God again revealed the way. He heard Jesus say, 'Come' to Zacchaeus and he watched him as he came scrambling hastily down out of the tree of his own self-righteousness, confessing his sins in spite of the murmuring of the critical onlookers. That was enough. When the altar call was given John came—not to a saint, or a priest, or a virgin, but to Jesus. None of us knew just what he said as he fell at the Master's feet, for he prayed in French. However, we all understood the feeling of his heart when he said, 'I know sure positive that my sins are forgiven.' Praise God! He satisfieth the longing heart, and filleth hungry souls."

Greetings in the precious Name of Jesus from Edna McQuiggin, a worker among the Japanese of Gallup, New Mexico. Edna gives us a glimpse of her work when she says: "The fact that we have had the Light of the Gospel for so long, and have known the way of Salvation, while these people have had nothing but darkness and superstition and dread in their lives, so grips me that at times the responsibility of these souls has almost crushed me. Oh that hearts may be stirred to action for those who are awaiting the message of salvation. Thank God, the True Light has penetrated and reached a few hearts and it is marvelous the transformation in their lives as compared to those still in sin."

Sara and Gerald Carner, Chandur, Berar, India, write: "Gerald has made several trips into a new district which has not had the Gospel preached in it for years—so long that in the seven villages to which he went, no one has ever heard the Gospel preached by a missionary or Christian worker. It is really pioneer territory in one sense of the word. In several other villages in Chandur District there are groups of people who are asking to be taught the way of salvation that they might become Christians. We ask you to pray with us that there may be a rich harvest of souls."



*Sara, Gerald, Laura Jane Carner*

## CALENDAR OF MISSIONARY SPEAKERS 1939 - 1940

### SEPTEMBER

Rev. E. J. Telfer—United Aborigines Mission, Australia.  
Miss G. Webster—South China Boat Mission, China.  
Mrs. L. Monroe—Latin-American Mission, South America.

### LIFT UP YOUR EYES AND SEE

"Lift up your eyes and look on the fields: for they are white already to harvest." (John 4:35.)

### LIFT UP YOUR HEARTS AND PRAY

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." (Matt. 9:38.)

### OCTOBER

Rev. Dye—Christ Disciples Church, Africa.  
Rev. Grigg—Baptist Mission, Burma.  
Mr. Peters—Macedonian and Armenian Mission, Windsor, Canada.  
Rev. Brackstone—Baptist Mission, Northern Ontario.

### NOVEMBER

Dr. J. M. Gnaniah—India.  
Mission Day.

### LIFT UP YOUR HANDS AND GIVE

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (II Cor. 9:7.)

### LIFT UP YOUR EARS AND HEAR

"Go ye into all the world and preach the gospel to every creature." (Mark 16:15.)

### DECEMBER

Mrs. Montz—Jewish Mission, Toronto, Canada.

### JANUARY

Dr. Mallis—India.  
Dr. C. Morris—Sudan Interior Mission, Africa.  
Miss Robson—British Syrian Mission, Toronto, Canada.

### LIFT UP YOUR TONGUE AND SPEAK

"Here am I send me." (Isa. 6:8.)

### FEBRUARY

Rev. R. Simpson—Sudan United Mission, Africa.  
Mrs. Mellish—Mid-Missions, Africa.  
Mission Day.

### MARCH

Dr. Northcote Deck—Solomon Islands.  
Rev. Andrew Gih—China.

"A DOOR WAS OPENED UNTO ME OF THE LORD." (II Cor. 2:12.)

"But if we walk in the light,  
as he is in the light, we have  
fellowship one with another,  
and the blood of Jesus Christ,  
His Son, cleanseth us from all  
sin."

# SCHOOL LIFE

## THE PROMISE OF FELLOWSHIP

- The sky on a June day, the sea in the sunshine;
- The wonder of the larkspur and the sapphire;
- The Blue of Heaven in the high priest's garments.

Blue symbolizes Heaven's fellowship,  
that which is ours:

"When heaven comes down our souls to  
greet,

And glory crowns the mercy seat."

"If we walk in the light as He is in the light we have fellowship one with another, and the blood of Jesus Christ, God's Son, cleanseth us from all sin."

"And if our fellowship below, in Jesus be  
so sweet,

What height of rapture shall we know  
when 'round His throne we meet."



# NOW YE ARE LIGHT IN THE LORD

*J. W. VAN DE VENTER*

*Sunlight*

*W. S. WEDDEN*

1. I wan-dered in the shades of night, Till Je-sus came to me,  
2. Tho' clouds may gath-er in the sky, And hil-lows round me roll;  
3. While walk-ing in the light of God, I sweet com-mon-ion find;  
4. I cross the wide ex-tend-ed fields, The light that came to me;  
5. Soon I shall see Him as He is,

And with the sun-light of His love Bid all my dark-ness flee.  
How-er dark the world may be I've sun-light in my soul.  
I press with ho-ly vig-or on, And leave the world be-hind.  
And in the sun-light of His love, I reap the gold-en grain.  
Be-hold the brightness of His face, Thro'-out e-ter-ni-ty.

**CHORUS**

Sun-light, sun-light in my soul to-day, to-day, yes, Sun-light, sun-light  
all a-long the way; Since the Sav-ior found me,  
na-row way;

Took a-way my sin, load of sin, I have had the sun-light of His love with-in.

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## WALK AS CHILDREN OF LIGHT

## I WANDERED IN THE SHADES OF NIGHT TILL JESUS CAME TO ME

"This our song through endless ages,  
Jesus led us all the way."

### WILLIAM BARTLETT

"All the way my Saviour leads me, Cheers each winding path I tread,  
Gives me grace for every trial, Feeds me with the living bread."

### RAYMOND BECK

"Anywhere with Jesus, I can safely go, Anywhere He leads me in this  
world below;  
Anywhere without Him dearest joys would fade; Anywhere with Jesus I  
am not afraid."

### LOTTIE BRABY

"I trust in God where'er I be, Upon the land, or on the rolling sea;  
For come what may, from day to day, My Heavenly Father watches over  
me."

### GEORGE HUNT

"I have walked alone with Jesus in a fellowship divine, Nevermore can  
earth allure me, I am His and He is mine.  
I have seen Him, I have known Him, and He deigns to walk with me,  
And the Glory of His presence shall be mine eternally."

### BURLEIGH JACKSON

"For years in the fetters of sin I was bound, The world could not help me,  
no comfort I found;  
But now like the birds and the sunbeams of Spring, I'm free and rejoicing;  
I walk with the King."

### MARGARET RANDALL

"Let not your heart be troubled, His tender word I hear, And resting on His  
promise, I lose my doubt and fear.  
Tho' by the path He leadeth, But one step I may see; His eye is on the  
Sparrow, and I know He watches me."

### ALVIN SIMPSON

"I'd rather walk with Jesus than roam the path of sin, I'd rather have His  
presence than the world's best homage win.  
My one desire to please Him as daily paths I trod, And so I'm marching  
upward, bound for Heaven and God."

### DOROTHEA WALKER

"Lord, I would clasp Thy hand in mine, Nor ever murmur nor repine,  
Content whate'er my lot shall be, Since 'tis my God that leadeth me."



WILLIAM BARTLETT



GEORGE HUNT



RAYMOND BECK



DOROTHEA WALKER



PEGGY RANDALL



LOTTIE BRABY



ALVIN SIMPSON



BURLEIGH JACKSON



# CLASS

OF -

# 1941

♦♦♦♦♦

*"I have chosen you that ye should go and bring forth fruit."*

Missionary—what is your goal?  
Why all this toil to save a soul?  
Your home you leave, your friends forsake,  
What is the path you fain would take?

Now is it that your goal is fame,  
And would you edify your name?  
Could your motive selfish be—  
Is all your thought—I, Mine, Me?

Not so! This is not the prize;  
The motive for our service lies  
In something deeper, better still,  
Than all the wants of selfish will.

The reason why this life we choose  
Is not a crown to win or lose,  
But that through all eternity  
His Name shall e'er exalted be.

And when He said—"Go ye," we left all and came to L.B.I. to learn of Him so we might proclaim the name of the Lord before all: for His commandment is that "we declare His name among the nations and set up a standard—publish and conceal not." Then we shall run with patience, the race that is set before us, "looking for that blessed hope" when the Heavens shall roll back as a scrof and all His dear children shall be caught up together with Him to be forever with the Lord. Praise His Holy Name!

MAE HOBDAY

ARTHUR MURFIN

HAROLD HOOD

HELEN EMMONS

BLOSSOM WRIGHT

FRED WAKELING

# CLASS of 1942

## MOTTO

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

During the year we have found as our class experience, that learning to glory in the Lord means heart stirring, such as these verses have brought.

"Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved."—Acts 4:12.

"Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame."—I Cor. 15:34.

"Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, here am I; send me."—Isa. 6:8.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

"My grace is sufficient for thee: for my strength is made perfect in weakness."—II Cor. 12:9.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." Heb. 13:20, 21.

Ray Burroughs, Gordon Chaffee  
Greta Clarke, Betty Collar, Mary Dall, Millie Desjardine, William Griffin, James Hazlett, Blake Hunt, Gertha Rice, Bertha Roy, Beatrice Stark, James Stark, Harry Twine, Irene Wiedrick, Elsie Williams, Hazel Wilson





*"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."*

## NIGHT SCHOOL

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In the Word of God we are told that Paul sat at the feet of Gamaliel. This Gamaliel was of the Pharisees, one of the most brilliant men of his time. Thus we can readily appreciate the reason for the apostle's marvelous knowledge and his wisdom, by which his alert and ready mind was enabled to take advantage of many a situation where his own position was precarious to say the least, turning defeat into victory with a simple sentence. That is the value of sitting under such brilliant teaching.

What a blessing, then, is an institution such as this, in which so many qualified instructors are to be found. Here it is that teachers and students, both consecrated to God and both concentrating upon the task of learning more of His Word, sit together at His feet, even as in days gone by the disciples sat to learn the Way of Life and followed in it.

This school has become the centre of a great spiritual wheel. From it living spokes point toward various parts of the world. Here, then, in this place of sanctified learning, the words of our text become a reality.

\* \* \* \* \*

With the night classes increasing in numbers this year it was felt advisable to form a Night School Council. The present council is comprised of the following members:

President—Neil Nutt; Secretary—Marion Pittaway; Treasurer—Ruth Stanfield; Vice-Presidents—Jean Metcalfe, Margaret Stewart, Norman Rowe.

# Alumni Page

▼

One year has passed with its joys, and its many toils, since our graduation from L. B. I. Memories are ever with us of the happy days spent there.

To you, the members of the graduating class of 1940, we trust that the many days of precious fellowship at L. B. I. will be an impetus to lead you forth to tell what Christ was and is to you.

He is to us our

JEHOVAH-JIREH—"And Abraham lifted up his eyes, and looked, and behold, behind him, a ram caught in a thicket by his horns. And Abraham called the name of that place Jehovah-Jireh."—Gen. 22:13, 14.

EMMANUEL—" . . . And they shall call his name Emmanuel, which, being interpreted, is, God with us."—Matt. 1:23.

SAVIOUR—"For unto you is born this day in the city of David, a Saviour, which is Christ the Lord."—Luke 2:11.

UNCHANGEABLE ONE—"Jesus Christ, the same yesterday, and today, and forever."—Heb. 13:8.

SHILOH—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."—Gen. 49:10.

Members of the Alumni are engaged in different work. One has become a housewife: Evelyn Hunt (Simpson); one a college student: Carrie Bartlett, and one a teacher: Olive Martin. Ellen McKay is in mission work; Percy Rainey is a pastor, and Russell Robinson a musical director. Two as yet have not been led into full-time service, Marjorie Hollborn and Alfred Willis.

□



# "WHILE WALKING IN THE LIGHT OF GOD-- IN SERVICE



## A Small Boy Soliloquizes

Clouds floated lazily across the dull blue sky and a mirky atmosphere seemed to hang over the still river waters. All gave promise of a perfect day for fishing.

The village scamp was sitting on a near-by rock, whittling away industriously. He was deeply absorbed in thought.

"Boy, oh boy, what a pole! — Haven't fished for two whole weeks." (Whistling)—"I'm so happy and here's the reason why . . .

"Didn't I think it would be awful?—Two miles a day—Funny a fellow could have such fun at a Bible School!—Guess it was that poster that made me want to go—Something like a fire! Everybody runs, so you run, too—Pretty good picture—running to D. V. B. S.—and different!—Wonder if those teachers can make trains—they made most everything else—London Bible Institute—I'll have to go to the London Fair, I might see them there.

"Just seems like yesterday that Bill let off the steam and I blew the whistle when we sang about the Gospel Train—and all the mothers and dads there. Guess I'd make a first-rate engineer—And I'm on the right track—It leads to heaven—But I kind of wish I'd got a prize—Guess Bob needed it more—got his mother reading verses and she wasn't going to let him go till I asked. She says she'll go to church now. Let me see—Bob might be in my class—Well, we can learn more verses there. And I never knew before about Sampson setting fire to the foxes' tails—Wouldn't they run through the wheat fields?—Wish I'd been there to see them—What was that about sheep?—No, a shepherd —'I am the good shepherd,' that's it—and 'the bread of life'—and 'the way'—that was the highway sign pointing where to go.

D. V. B. S.



*Student's employment*

"Yes, Jesus is everything that a fellow needs. Wonder what the fellows at school will say—when they hear—I know fellows, you may think I'm a sissy—that's what I'll tell them—But I'm glad I gave my heart to Jesus—I've been pretty bad—but Jesus still loves me. (Whistles):

"I need no fare, I'm riding on a pass,  
'Tis the blood for sinners slain;  
Oh, I'm trav'ling on the hallelujah line,  
On the good old Gospel Train'."

## --WE, SWEET COMMUNION FIND"

### PRACTICAL WORK

The story is told that when the ill-fated "Titanic" was sinking, there was, within only a few miles of the disaster, a vessel, close enough to have rescued every passenger. But it didn't even go to the rescue. Later it was explained that the instruments on board this vessel were keyed for receiving only long-distance calls. That cry for help was both unheard and unheeded.

While God would have us ready to receive the call from far-off lands, surely He would have us "keyed" for the calls at our very doors. Even here in the city are numerous opportunities for rendering service unto the Lord.

Parkwood Hospital presents one of these open doors for students to bring blessing into the lives of others. Anticipation of these friendly visits gives happiness to the patients and the bright testimony in song and word cheers their hearts. Other students have "tuned in" on the Protestant Children's Orphanage where, when not quarantined with measles, the Gospel is given out every month. Laden with their concrete materials for object lessons and pictures for Bible stories they make their way into the dining-room. Who will forget the happy times there, the kiddies' singing or the decision program when little hearts surrendered to Jesus?

Early in the term, Mrs. Monts from Toronto sounded an S.O.S. to begin work among the Jews here in the city. Jewish tracts are distributed from door to door, and wherever interest is shown a Hebrew Bible is left. Although a ministry to God's chosen people, it is a work with few signs of encouragement; but His promise, "My word shall not return unto Me void," will not fail. Believing the same promise, the Tract Committee has launched the plan for distributing several thousand tracts throughout the entire city. In this, they are seeking the co-operation of the various Young People's Organizations. Their motto, "Save a soul by sowing the seed," has inspired many students to use the well-chosen tracts at their disposal, in their visitation in hospitals, jail, workshop, on the street or wherever the door is open.

Heard and heeded are the requests from local churches as well as from St. Thomas, Dresden, Guelph, and Prospect Hill for Sunday School workers and student pastors. Monday morning report hour reveals times of real spiritual blessing and fellowship over the week-end and occasionally some rather short nights.

Not to bring honour to self or the School, but to exalt our Saviour, is the ambition of the Choral Club as special music has been provided in several city churches as well as in St. Thomas and Ailsa Craig. The musical saw, violin, accordion, solos and trios have always added an appreciated variety. To God we give thanks for Mr. Hartill's fine leadership and for answering prayer in making our otherwise hopeless attempts into "songs of praises."

## PRACTICAL WORK SUMMARY

|                                                                         |     |
|-------------------------------------------------------------------------|-----|
| Sunday School Classes taught                                            | 191 |
| Children's Meetings conducted                                           | 42  |
| Conversions reported                                                    | 18  |
| Number of other Definite Contacts made. (Personal work)                 | 61  |
| Afternoons spent in Hospital and Jail Visitation and Tract Distribution | 49  |
| Number of Sunday Services in charge of Institute Students               | 62  |
| Number of other Services in complete charge of Institute Students       | 50  |
| Number of other Services in which Institute Students took part          | 99  |

## PRACTICAL WORK--Continued

Chorus Books, Bibles, Commentaries and Dictionaries are only a few of the helps in the well-stacked "Book Nook" to be chosen by the students as they prepare for these opportunities of service. Jimmy's interest in these worthwhile books has no doubt been a factor in bringing real blessing into many lives.

Yes, we are conscious of the great need—but may God keep us also keyed to hear the calls at our doors.

## EMPLOYMENT

Come with me some afternoon for just a peep at our L. B. I. comrades. Passing kitchen windows we catch glimpses of several who have exchanged books for aprons and are now finishing the noon dishes, intent on the day's duties. The Lord has opened this door for a consistent testimony before many people and we hope to maintain the trust and respect which our students have merited in the past. As we make our way on down the street, we recognize one of the L. B. I. boys smiling through smudges of garage grease. Another calls a cheery "Hello" as he fills a gas tank. There goes another boy hurrying to fill his responsibilities as a butler. The Lord has provided for the students many duties known to us as "odd jobs," and so we see them scattering in all directions, to wax floors, shovel snow, wait on tables, look after furnaces, or to do somebody's ironing—whatever the demand may be.



*Assistant pastor*  
*Student pastors*  
*Practical work*  
*groups for*  
*Children's home*  
*Old people's home*  
*Jewish work*  
*Tract committee*  
*Visitation committee*

## IN PRAYER

### *"Sweet Communion"*

To kneel anywhere at the feet of Him who hath done all things well, is indeed sweet communion, but to kneel at His feet here within the walls of L. B. I. seems, somehow, even sweeter. As one large family we share one another's joys, burdens, or problems, and one by one bring them to the throne of God. How many times, rising from our knees, has that refreshing which heaven alone can give, been the experience of each! Burdens have been lifted, love for Christ deepened and the cords which bind us strengthened.

Will not such memories yet inspire and encourage many a one, as, perhaps alone in some distant land, he pours out his heart in prayer?

With the week's activities over, as that Friday evening feeling begins to settle down upon us, we look to the Fellowship Service for a time of spiritual refreshing. It is in these little informal gatherings about the Word, that personal experiences in the shop, in the home, and on the street, bring needed encouragement to one another, for not always is it easy to be loyal. As the little circle goes to prayer, how many requests there are, both spoken and unspoken, to be made known unto God!

"Begin the day with God," has proved a good motto for those who gather each morning in the library, seeking God's blessing on the day's activities and yielding self afresh. Scarcely a day passes without our missionaries in India, China and New Mexico, along with our missionary visitors, being brought before the throne of God. Nor do we forget the spiritual and material needs of the Alumni, our Faculty, and our School.

A marked quietness and reverence is apparent as the morning of a special day of prayer closes. Blessing has followed when praise has ascended for His saving, keeping, and satisfying provision. When needs have been laid before Him who holdeth the wealth of the world in His hands; when those burdens so hard to bear have again been left at His feet, peace abounds. Is it any wonder that, feeling the presence of God so definitely, there is an atmosphere of blessed quietness? What assurance to our souls!

### **"PRAY ONE FOR ANOTHER"**

"I CANNOT tell why there should come to me  
A thought of someone miles and miles away.  
In swift insistence on the memory—  
Unless there be a need that I should pray.  
Too hurried oft are we to spare a thought,  
For days together, of some friend away.  
Perhaps God does it for us, and we ought  
To read His signal as a call to pray.  
Perhaps, just then, my friend has fiercer light,  
Some overwhelming sorrow or decay  
Of courage; darkness, some lost sense of right;  
And so in case he needs my prayer, I pray.  
Friend, do the same for me! if I unsought  
Intrude upon you on some crowded day,  
Give me a moment's prayer, in passing thought;  
Be very sure I need it; therefore, pray."

—M. F.

# "Sunlight, Sunlight" ---

## IN ACTIVITIES

### STUDENT COUNCIL

With the varied and various activities of L. B. I. it is necessary to have some organization responsible to the student body and to the faculty. This governing body is the Student Council. It is composed of five student members, two from each of the senior and junior classes and one freshman, along with a faculty member as adviser. A president, vice-president, and secretary-treasurer are the officers chosen. The Student Council has charge of such spiritual activities as the morning prayer meeting and Friday evening fellowship, as well as the overseeing of all social events, the choosing of the tract committee and the publishing of a school paper. To the Student Council all other organizations are responsible.

This year's officers include:

Faculty Member—Mrs. Hartill.  
President—George Hunt.  
Vice-President—Helen Emmons.  
Secretary-Treasurer—Mary Dall.  
Other Members—Raymond Beck, Mae Hobday.

### MISSION BAND

At L. B. I. we believe that the follower of Jesus Christ should be missionary-minded and it is toward the building up of a keen missionary interest that the Mission Band is labouring. Although organized only shortly over a year, there are many definite signs of progress. Through the contacting of Mission Boards much material on different fields has been secured for filing. In the chapel services conducted by the Band the mission classes have co-operated by presenting the lives of missionary heroes and the history of their missions. Friday evening Fellowship, conducted once a month by this group, is usually given over to prayer. It is a time to remember what might be called the missionary's plea, "striving together with me in your prayers to God for me." (Rom. 15:30.) It is also a time of yielding of self that should the call come to serve Him on some needy field He may find us willing and obedient.

Browning: "Get thy tools ready. God will find the work."

The Executive is as follows:

President—Margaret Randall.  
Vice-President—Harry Twine.  
Secretary-Treasurer—James Hazlett.

ASSUMED DIGNITY



A  
T  
W  
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K

# ---All Along The Way"

## THE ORB

The publication of the 1940 "Orb" has been an undertaking of the Senior Class. It serves as an expression of our testimony, an avenue of practical training and a means of making known the work of our school. The preparation has required many hours of work, alone and in conferences; but it has brought also many hours of blessing. We trust that it may bring the same to you.

A word of appreciation is extended to those who have helped in the completion of the book. We give our heartiest "thank you" to Mr. Wilfred Hulbert for his assistance with the art work, to Mr. Fred Dear for the photography, and to Miss Olive Martin for her untiring efforts in typing.

The staff is as follows:

|                       |                               |
|-----------------------|-------------------------------|
| Advisor               | ... Mrs. J. E. Hartill        |
| Editor-in-chief       | ... George Hunt               |
| Business Manager      | ... Burleigh Jackson          |
| Administration Editor | ... William Bartlett          |
| Missions Editor       | ... Margaret Randall          |
| School Life Editors   | Dorothea Walker, Raymond Beck |



## L. B. I. CHIMES

*In a Huddle*



Once a month a little paper called the "Chimes" is eagerly looked for by every student and delay means disappointment, for it contains a devotional message, spiritual poems, gems of thought, latest school news and a few suggestive quirks on the students. It serves as our diary of all the so-called brilliant answers in examinations, the smart sayings and embarrassing moments of the students.

The Chimes staff consists of:

|                   |                              |
|-------------------|------------------------------|
| Editor-in-Chief   | ... Betty Collar             |
| Devotional Editor | ... Dorothea Walker          |
| Production Editor | ... Elsie Williams           |
| Reporting Editor  | Burleigh Jackson             |
| Class Reporters   | Arthur Murfin,<br>Blake Hunt |



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## Social Events

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We wonder why the world pictures the Christian as a grim, sad-faced individual and the Christian life as one deprived of enjoyment. Indeed, with parties, banquets, picnics, and sports, we find quite the contrary to be true. But the time of fellowship is that which adds the real fragrance to our social gatherings. And fun—we leave you to judge . . . .

To begin with—the parties! We honored the fine class of freshmen at our first one. Perhaps the reception at the door was a bit of a shock, but initiations are forgotten by now. Hallowe'en was the second occasion to bring us together. The treasure hunt about the city brought dismay to at least one policeman, a Chinese laundryman and a choir leader. Back at the School, the relating of experiences, the awarding of prizes, a devotional message and supper, revived the hunters. Maybe singing under street lights would be more suitable for balmy weather, but then carol singing and Christmas go together. However, over bowls of steaming soup, cold noses were nothing. Moreover, they were entirely forgotten when Santa with his reindeer descended the stairs and passed out gifts, nourishing, useful and otherwise. The second term opened with rather a unique party, at least unique in one way. A courageous freshman, news of whose recent engagement had reached our ears, was presented with a can of tomato soup and a can opener. While entertaining our Night School classmates at a St. Patrick's party we really made their acquaintance.

Not to mention the season's highlight would be unjust. Already, as the Orb goes to press, our underclassmen are meeting in secret conference as they strive to attain the standard of last year's Senior Banquet. Just to remind them, we pass this on: In a setting of heavenly bodies, stars, comets and planets, with moonbeams and star dust to eat, the Seniors were honored by the underclassmen. The toasts, responses, skit and banquet itself all added to the evening's joy. No wonder the Seniors, balancing miniature mortarboards, completely lost their dignity and admitted they really enjoyed it.

Sports, especially skating and tennis, are the chief form of recreation. Within easy distance of the School, the skating rink in the park has been the gathering place on several occasions. Close at hand are the facilities of the Y. M. C. A. and Y. W. C. A. Although sports are not under the organization of the School, there is plenty of opportunity for such amusement.

As all good things must end, so does the school term, even examinations! It is then, with that grand feeling of freedom, that we'll pack our picnic baskets and stow them away into car trunks and off for—the country,—the beach,—we really don't know where. A ball game, a short hike, plenty to eat, and the wide open spaces, make up the day. Then, as shadows gather, a camp fire and a time of joy around the mercy seat in prayer, complete a perfect day. Headed toward L. B. I., choruses ring from open car windows. Too soon we realize that the year's "social whirl" is again over. Fun? Have you decided?

## Mother Goose Titles ...

"The Queen of Hearts."

"Humpty-Dumpty had a great fall."

"Jack Spratt could eat no fat,

His wife could eat no lean."

"My Friends."

"A dillar—a dollar—a ten o'clock scholar."

"Hi-diddle-diddle."

"Blow, wind, blow."

"Old Mother Hubbard."

"Mary, Mary, quite contrary."

"Georgie-Porgy."

"There was a little girl,

And she had a little curl."

"Wee Willie Winkle."

"Rub-a-dub, three men in a tub."

"One a penny, two a penny, hot cross buns."

"This is the way we dust the floor."

"Hickory Dickory Dock."



## Reflections

Old Sol had been very quiet for some time. But today he had a new notion. He determined to probe into every nook and crevice he could penetrate. He worked silently, and pushed his way through the crack in the old door. Here he felt a ray of hope when once again the beam on his face illuminated the darkened corner. Old Sol stopped here, danced and flickered, for, to his delight, he had found jottings on an old scribbler that contained reminiscences of the L.B.I. Sunbeams.

SEPT. 19—An illustrious beginning! Twenty-eight students registered as Sunbeams of the London Bible Institute.

SEPT. 20—Initiation of new students coming in from other parts of the globe. Guests were received by an electric shock as they were met at the door by the magnetic personality of "Pansy" Jackson.

SEPT. 22—A favorite Brain Wave in the person of Mr. L. C. Clark returned to give lectures one day a week.

## REFLECTIONS---Continued

In the evening the Sunbeams gathered together to express their feeling of the warmth of the Son and to testify of the One who is the Light of the World.

SEPT. 25—The first hour of the day was taken up by Rev. Mr. Starr as he brought a message of comfort and light to the Sunbeams on the Twenty-third Psalm.

Today a ray of light revealed a new room to be used as a secluded quarter for pleasant hours of studying.

Peggy Randall was put in charge of the Library.

SEPT. 26—Anxious evening students at St. Thomas Extension Class extended a welcome as the Brain Waves arrived in that city to begin the fall term.

SEPT. 27—Rev. Russell of Knollwood Park Presbyterian Church expounded an illuminating study of the doctrine of the "Atonement".

OCT. 1—The Sunbeams were exhorted to pray and, with other members and friends of the Institute, they set aside today for prayer on behalf of our school and student body.

OCT. 2—Sunbeams reorganized their Student Council and Mission Band.

OCT. 4—Light came out of darkness as the colored folk (The Wigden Quartette) brought a message in song and speech.

OCT. 5—Another day of prayer.

OCT. 18—Mr. Hartill received his hard-earned promotion! He was announced to be "Dean" of L.B.I. Mr. Brackstone of Northern Ontario brought the chapel message.

OCT. 25—A lightning flash! The Gospel team made their first appearance before the rest of the Sunbeams.

NOV. 1—Dr. McQuilkin of Columbia Bible College, South Carolina, was brought here by Rev. S. Boelmer of Waterloo. He let his beam of the Heavenly Light so shine that he revealed the Book of Romans in a new but interesting way.

NOV. 6—The High Lights (Student Council) prepared and presented the constitution for the Sunbeams' approval. It was accepted unanimously. Election of class officers took place.

NOV. 8—Dr. Savage of Pontiac, Mich., delivered a delightful message on the Beatitudes to the Sunbeams.

NOV. 22—Another beam of Light! Rev. R. D. Guthrie of Briscoe Street Baptist Church enlightened us with a message of "Courage".

NOV. 29—A group of Sunbeams under the direction of the High Lights rendered an inspirational service during chapel hour.

DEC. 4—Professor M. K. Inman of the University of Western Ontario brought a message on the "Great Delusion".

DEC. 13—Rev. Olmstead of Ailsa Craig Baptist Church, a former Brain Wave, dropped in and took charge of the chapel service.

DEC. 20—Fond memories of bygone days were brought back when the Alumni conducted the chapel service. Late as usual, they arrived with illuminations of the past. But aside from all the petty faults of the famous first graduates we honor and appreciate every one of them.

DEC. 22—Moved and seconded by the Sunbeams that a holiday be accepted. Many of the Sunbeams journeyed off for their Christmas festivities".

JAN. 9—A beam of light directed the way back to the beloved Lighthouse and a happy re-gathering was formed among the Sunbeams. In the evening the choral club found their way to the London Gospel Centre for a service of song. The sermon by Dr. Hughes marked the opening week of the Lighthouse for 1940.

JAN. 10—Dr. Hughes brought a message on "Three Invitations" during chapel hour.

Central Baptist tonight! . . . Dr. Hughes challenges us again!

## REFLECTIONS---Continued

JAN. 11—All roads led to the Lighthouse in the evening. The new night school term began with a program that would keep any night student interested for some time to come.

JAN. 16—Opening of evening school at St. Thomas. The choral club tagged along and helped with the service. Dr. Inman of Western University brought the message.

JAN. 17—Musically minded members (or otherwise) of Mr. Hartill's unique choral club journeyed to Ailsa Craig. Millie helped us to "Roll the old chariot along".

JAN. 29—The Sunbeams began the new semester with a party honoring our newest fiance with a can opener.

JAN. 31—We were reminded of the purpose of dark places. Gordon Bastedo from the University of Western Ontario brought a message on "Shadows".

FEB. 2—Groundhog day. Peggy Randall foreshadows a HUNT. George! Scoot! You better hibernate!

FEB. 8—The Lighthouse was favored with the well-known and esteemed prophetic Bible teacher and author in the person of Dr. I. Sale Harrison of Australia. He brought a scientific but inspirational message to the Sunbeams.

FEB. 11—Choral club sang over station CFPL for Central Baptist Church.

FEB. 14—Different kinds of light were mentioned as the Olson Sisters of Long Island, New York, brought a message from Matt. 5.

FEB. 19—Mr. Green of the Gideon Bible organization brought to us the story of the founding of this movement.

MARCH 7—Andrew Gih, travelling evangelist of China, favored us with a message of the 3:16's of the four Gospels and Malachi.

MARCH 11—A night of concentration, perspiration, inspiration and exasperation. Result: 1940 Orb.

MARCH 15—Ho! Hum! What day is this? The Orb has gone to press.

MAY ???—Assignments and worries were left behind,  
Nothing would stop us, we'd made up our mind;  
Vanishing swiftly in thin blue air,  
Leaving the freshmen in deepest despair.  
— SKIP DAY —

MAY 27-31—More sweating and fasting. Final exams.

JUNE 1—Sunbeams journeyed to fair spot in country for a picnic.

JUNE 4—The ending of another successful year. The graduating class receive diplomas (We hope.)



## ~ M U S I C ~

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Many a discouraged heart has been cheered by the hymn of some busy house-wife, or the whistling of a workman going about his tasks. As storm clouds darken, all pause to catch the rippling tune of some little robin. How the world today needs that little song of gladness! And who is better qualified than the believer in Jesus Christ to sing forth notes of hopefulness? For as the hymn writer has said, "He giveth songs in the night." When no one seems to understand, when friends fail, He draweth nigh and gives you a song of hope. Be ready to sing that song He gives.

The L. B. I. quintette, along with Dr. Mahood, spent their holidays on a trip, in the interests of the School. In the different places visited, these talented young people presented the Easter Message in a half-hour of song.

Violin, musical saws, accordion and guitar are among the instruments finding their way to L. B. I. Their appearance is always welcomed at services conducted by students.

The happy group we present is the Choral Club. We praise God for the privilege of singing forth His praises. Always we go, not in our strength but praying that the Lord may use our efforts to touch some soul.



*Instruments*

*Quintette*

*Mr. Hartill in Action*

*Choral Group*

*Special Students*

*Pianist*



"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it."

## SECOND COMING

### THE PROMISE OF HIS COMING

- Blue and Red mingled to create the fascination of the Dawn,
- The Purple of the hills, and the mist on the far horizons.

Purple always has been the garb of Royalty. They mockingly called Him King in Herod's Court and clothed Him in purple robes. But when He comes back, Jesus shall reign as King of Kings; every knee shall bow, honouring Him whose right it is to rule. "His Dominion shall be from sea to sea, from the river unto the ends of the earth."

"It may be at morn when the day is awaking,  
When sunlight thro' darkness and shadow is breaking,  
When Jesus shall come in the fulness of glory,  
To receive from the world His own."



## "IF I GO I WILL COME AGAIN"

When the astonished disciples stood gazing upward on Olivet hoping for another glimpse of their Lord, two men appeared by them in white apparel who said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven."

The Lord Himself had said, "I go to prepare a place for you. And if I go and prepare a place for you I WILL COME AGAIN (return)." Now, if human language means anything, these words certainly mean that He will return. This is the Christian's blessed hope.

But many today become so much interested in vain speculation about the date of His coming, and about the particular phenomena that shall attend His coming, and about the theological terms to describe His coming, that they seem to lose sight of the wonder of the great event itself.

In view of the fact that in the New Testament there are nearly 300 references to His return, surely to ask the question, "Will Christ come again?" amounts to saying, "Is Christianity true?" or "Is the New Testament reliable?" For if we cannot rely on these promises what can we rely on?

We do not know when He will come. For myself, I believe the Lord has one more great revival and missionary awakening in answer to the cry of His people. But we believe in THE COMING, THE PRESENCE, THE PAROUSIA of the Lord because He said He would come, and because His coming is the only hope of this sin-cursed, war-torn, distressed world. And all attempts to explain away this hope by saying it is a "spiritual coming", or a "coming at death" is a travesty on sacred exegesis.

EVEN SO COME, LORD JESUS.

—J. W. MAHOOD.



## "IN LIKE MANNER"

I haven't the slightest hesitation in declaring that I believe in the physical, literal return to this world of the Lord Jesus Christ.

There is now no dispute that He came once to this world, a literal, physical Being. The Scriptures say that He came that time to put away sin. Though that coming had been told for centuries in statement and story yet there were few, very few, who believed it. And when He came only a few were on hand to receive Him. Mary and Joseph and the shepherds and a few wise men, Simeon and Anna were rewarded. The rest of the world were unconscious of the great event. He came a physical Being.

The Scriptures teach just as emphatically that He is coming a second time apart from sin. The One coming is the very same Jesus, literal, physical. We must not be surprised that the whole world is not astir: For those who look for Him is He coming. We cling to this truth not because we are mentally uneven or a fanatical hobbyist, but because we love to take the Word at its face value.

Someone has said that once in every twenty verses the Scriptures speak of His Second Coming. Certainly there is plenty of evidence.

Jesus talked about a householder who would return, about a nobleman who was coming back, a bridegroom who would come for his bride, a king who would come to claim his throne. Nothing but the literal and physical would fulfil these pictures.

But He definitely declared, "I WILL COME AGAIN: and receive you unto myself." Ordinary sense must accept a statement like that at its face value. In what other way can it be understood unless you wish to do violence to ordinary reasoning.

The angels at Olivet as He went up verified His statement by saying, "THIS SAME JESUS which is taken up from you into heaven, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN." It was a literal, physical Jesus who was taken up. What else can you believe from a passage like that except that it will be a literal, physical Jesus who will come down. So all the way through the New Testament the evidence is as clear as that.

Let us be as those who look for HIS appearing, those who love HIS appearing, those who are ready for HIS appearing. It is THE LORD HIMSELF we are expecting to see very soon and we know we shall not be disappointed.

—ALBERT HUGHES.

## "With a Shout and the Voice of The Archangel"

Who will hear the "shout" and the "voice". First of all, the believing dead. "The dead in Christ shall rise first". When Paul wrote to the Christians in Thessalonica, many of them were weeping over loved ones who had "fallen asleep". Weeping perhaps because of the thought that those who had passed away would not have the advantages of those who "were alive and remained" at His Coming. But the Word of the Lord, through the writings of Paul, comes to correct this mistake. The sleeping saints are not to be left behind. The Lord is to appear bringing their spirits with Him; and then their spirits will be united to their resurrected and glorified bodies. The expression "the dead in Christ" does not refer to some of the dead. It means ALL of the dead believing IN CHRIST, and ONLY the dead believing IN CHRIST. The shout of the Lord as He descends is a command that will awaken the sleeping believers.

"Then we which are alive and remain shall be caught up together to meet the Lord in the air." Living believers will be changed when the Lord comes. "We shall not all sleep; but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump."

"Caught up TOGETHER"! What a glorious meeting. TOGETHER with them. TOGETHER with those whom we have lost for awhile. But greater than that, we and they TOGETHER with Him.

"AND SO SHALL WE EVER BE WITH THE LORD."

—MR. J. E. HARTILL.



## "IN A MOMENT"

Not the process of milleniums of evolution—but in a moment, in the twinkling of an eye—our Lord will come again for us. Paul wrote in connection with this truth, "Behold, I show you a mystery." Mystery, indeed! The momentary miracles of God are all beyond the knowledge of natural man.

As suddenly as Paul and Silas were freed by the earthquake; as suddenly as the light appeared above Saul on the Damascus road—just so will the Lord, resplendent in the glory which is His alone, reveal Himself to His bride.

"For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." "Behold, I come as a thief in the night." These descriptive comparisons have been used by the Holy Spirit for a distinct purpose—"Lest coming suddenly He find you sleeping." What a tremendous truth. What a rich responsibility. "Therefore, let us not sleep as do others, but let us watch and be sober. For they that sleep, sleep in the night."

O Christian friends, let us awake to the darkness of night in the hearts of those outside of Christ. Christ is coming suddenly. There will be no time then to snatch them out of night. Redeem the time—today!

"Coming suddenly, coming soon,  
Coming certainly night or noon."

—MRS. J. E. HARTILL.

## "IN FLAMING FIRE"

These striking words are found in II Thes. 1:8, and speak of a future day of judgment. To understand the message, we will need to look at the context.

The first thought is the fact of His coming. "When He shall come . . ." The Lord Jesus, once rejected of men, is coming to be the judge of this world. The apostle sets forth this truth in respect to:

THE RIGHTEOUSNESS OF THIS JUDGMENT. v. 6.—"It is a righteous thing." Human character possesses an innate justice. Right-minded men become indignant to injustice. So Paul says, "a righteous thing . . ."

THE TIME OF THIS JUDGMENT. v. 7.—"When the Lord Jesus shall be revealed . . ." There is a day appointed for the judgment of the world.

THE SOURCE OF THIS JUDGMENT. v. 7.—". . . from heaven." What a contrast this is to His first coming—born of human parents and in a lowly manger.

THE INSTRUMENT OF THIS JUDGMENT v. 8.—"Flaming fire." Here the Lord appears encircled by fire.

THE PERSONALITIES OF THIS JUDGMENT. vs. 7, 8, 10.

- (a) The Lord Jesus. v. 7.—The man by which God shall judge the world.
- (b) The Angels. v. 7.—God's ministers of love, grace and justice.
- (c) The Sinners. v. 8.—There are two groups:
  - (1) "They that know not God."
  - (2) "Them that obey not the Gospel."
- (d) The Saints. v. 10.—What a contrast. Being glorified in them before the Lord ascended, He shall likewise be glorified in them when He returns. Will you be among that number who will shine for His Glory?

—REV. L. C. CLARK.

• • • •

## "FOR HE MUST REIGN"

Nathan the prophet speaking to David prophesied of the coming reign of Christ on the earth when he said, "And I will establish the throne of his kingdom forever." Isaiah also prophesies in ch. 9:6 when he says, "and the government shall be upon his shoulder" . . . "of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom . . ."

Christ is of the seed of David through Mary through Nathan, David's son. Christ was the promised King, lived and died holding that title, rose holding it and therefore "he must reign, till he hath put all enemies under his feet." (I Cor. 15:25.)

At Christ's second coming the true believers are raised to reign a thousand years. Satan has held sway in the earth but now Christ has come to take His rightful place on the throne. During a time of change in sovereigns there is much confusion and unrest, but soon after the change is made we know the kind of government we will enjoy.

Thus we find in the government of Christ that permanent peace shall reign. "Of the increase of his government and peace there shall be no end." Isaiah's prophecy is then fulfilled, "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid . . . and a little child shall lead them." (Isa. 11:6.)

What a great day that will be. During the thousand years Satan has been bound but must then be loosed for a little season. Then follows the last resurrection and the great white throne judgment and the eternal kingdom then begins with Christ in heaven—or the eternal kingdom begins in the lake of fire without Christ forever and ever. Reader where will you be in eternity?

—MISS OLIVE MARTIN.

## "BEHOLD I COME QUICKLY"



The imminence of the Coming of the Lord is established beyond all question by the diversity of signs which are now apparent on every hand, and which were foretold in the pages of sacred writ as far back as 3000 years B.C. One of the fundamental arguments over which Bible opposers have found no way to leap is the unanswerable accuracy with which the signs of the times are being minutely and unmistakably fulfilled today.

A sign is any distinctive mark by which a thing may be recognized or its presence made known. Our Lord has taken great pains to bring to our attention distinctive marks whereby we may know that His coming is at hand.

"The day nor the hour no man knoweth," but the fact remains that the general course of events is pointing very rapidly to the fact that we are reaching the end of another dispensation.

Our attention is drawn first of all to atmospheric signs that the Coming of the Lord is at hand. The Bible refers in a very definite way to droughts, famines, pestilences, and perilous times. All of these contribute to the appalling moral and spiritual atmosphere in which the world is plunged today.

Our attention is also drawn to astronomical evidences that the Coming of the Lord is at hand. The Bible refers to fearful sights and great signs there shall be from heaven. These signs are probably more in proximity to the Lord's Coming than any others. Weird manifestations of heavenly bodies have baffled the minds of the greatest scientists during the past several years. These manifestations have been different and greater in number than ever before known in the history of the world.

These indications together with the manifold references in the Scripture of wars, earthquakes, atheism, apostasy, and others too numerous to mention within the slender limits of this space, form authoritative evidences that the Coming of the Lord draweth nigh.

—REV. LeROY LINDSLEY.

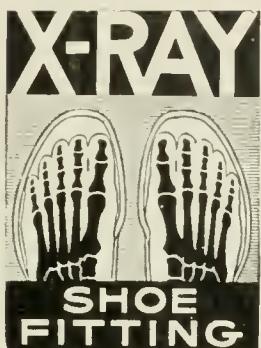


## SUNRISE

Deep darkness falls o'er every land and nation,  
A darkness laden with the weight of sin,  
And nature groaneth, and the whole creation  
While earth resounds with battle's awful din  
That darkness seems to bring a condemnation  
Which human efforts cannot hope to quell;  
The world that has been long upon probation  
Is full of wickedness, and strife, and hell!  
But hark! The Herald of a brighter day  
Breaks in upon each man's despairing thought.  
And with a light upon this face he turns  
To hear once more the news the prophet brought.  
Ah! Listen, while that Herald softly sings  
"The Sun shall rise, with healing in His wings."

—G. H.

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*II Timothy, 2:15*

Jehovah-Jireh is my Saviour's name,  
For He my longing soul hath satisfied.  
He now and ever more shall be the same,  
And will for ev'ry need of mine provide;  
A sacrifice, Himself for me He gave  
To ransom me, by sin once made a slave.

He gives me grace to live for Him each day  
And peace to weather ev'ry stormy gale.  
His presence shall go with me all the way,  
Providing comfort sweet when others fail;  
My weakness is exchanged for His great power.  
His fragrance sweetens ev'ry trying hour.

Some day I know my Lord will come again  
And take me home to live with Him on high.  
I'll see Him in His heavenly splendour then,  
And share with Him His glories in the sky;  
As endless ages roll around I'll laud  
Jehovah-Jireh, my provider, God.

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Tel. Metcalf 2130

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MRS. L. A. LINDSLEY, W.F.M.S. Pres.  
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